

There begynneth a lytell treatyse of the dy
enge creature enfecte With sykenes vncu-
rable With many sorowfull complayntes.







Alas that euer I synned in my lyfe to me
is come this day þ dzedfull tydynge that
euer I herde/here hath ben with me a ser
geant of armes whose name is crewelte
from the kyng of all kynges/lorde of all
lordes/ & Iuge of all Iuges lyenge on me his mace of
his offyce sayenge vnto me I arest you & warne you to
make you redy & þ ye sayle not to be redy euery houre
whan ye be called on/ye shall not wete whan. And call
sadly to your remembraunce your olde & longe conty
nued offences/the goodnes of god how largely he hath
departed with you the gyftes of nature/the gyftes of
fortune & the gyftes of grace/& how he hath departed
with you largely & ordeyned you at your bapty m thre
sad bowes that ye sholde safely & sewerly be kepte in
your tender age as well from bices as fro bodely pe
ryll & ordeyned you a good aungell to kepe you and to
couñseyll you yf ye haue be couñseylled by hym bethynke
you. And whan ye come to the yere of dyscrecyon he or
deyned you thre sad counseyllers/reason/drede/and
conscience yf ye haue be rewled by theyr couñseyll call
that to your remembraunce. He ordeyned you also. v.
wytttes/seruauntes that ye sholde be mayster of & rule
them after your dyscrecyon/that is to saye your felyn
ge/your syght/your herynge/your speche/& your tast
How haue ye rewled these that be vnder your obey
saunce me thþketh ye haue moche thþge to answere for
for the Iuge that shall sytte vpon you he wyl not be
percyall nor he wyl not be corrupte with good but he
wyl mþster to you Justyce & equyte certaynly as well
as this There were certayne thynges he forbade you &
the thynges ye sholde flee in ony wyle that is to wete

the leuen deedly synnes and all thynges that sholde
prouoke moue oꝝ sterc you therto he badde you flee/
haue ye do so/haue ye kepte his cōmaundementes.x.
And yet that is but lytell thyng.

The lamentacyon of the dyenge creature.

Alas alas excuse me I can not/and whome I
myght desyre to speke for me I wote not/the
day & tyme is so dzedful/the Iuge is so ryghtfull myn
enmyes be cruell my kyn my neyghbours my frendes
my seruauntes be not fauourable to me/& also I wote
well they shall not be herde there.

The complaynt of the dyenge
creature to the good aungell.

O my good aungell to whome our loꝛde toke me
to kepe where be ye now me thynketh ye sholde
be here now & answere for me for the dꝛede of deth dys
stroubleth me so þ I can not answere for my selfe here
is my bad aungell redy & is one of my chefe accusers
with legions of fendes with hymi & I haue no creature
to answere for me/alas it is an heuy caas.

The answere of the good aungell
to the dyenge creature.

As to your badde dedes I was neuer consen
tyng. I sawe your natural inclynacyon moze
dysposed to be rewoled by your bad aungell than by me
how be it ye can not excuse you but whan ye were put

posed to do any thynge that was cōtrary to the cōmaū-
dementes of god I sayled not to remembre you that
it was not well & counseyllled you to flee the places of
peryll and the company that sholde stere oz moue you
thereto can ye saye nay hereto / how can ye thynke that
I coude answere for you.

The complaynt of the dyenge creature to
reason drede and consyence.

O ye reason drede & consyence ye were assygned
to be of my counseyll now come I requyre you &
helpe me to answere for me for my defautes be so ma-
ny & so abhomynable in the syght of hym that shall be
my Iuge and my accusers be so many & so vntrendly
that they leue not one defaute behynde. Now come I
require you & helpe to answere for me for it was neuer
so grete nede. The fere & the drede that I am in dys-
troubleth me so that one worde I can not speke for my
selfe. Alas that euer I sawe this daye.

The answere of reason.

Be ye remembred that our lord ordeyned you a
good aungell & a badde aungell & he ordeyned
you reason & dyscrecyon to knowe the good from the
yll & he cōmaunded you to do good & leue the euyl / he
put you in fre choyse whether ye wolde do well oz euyl
ye ought to call to your remembraunce how well god
hath done for you & helped you in euery daunger & pe-
ryll he wolde haue ben loued dred & serued accordyng
to the many folde graces & kyndeneses that he hath
shewed vnto you how to answere for you I wote not
loth I am to accuse you / & excuse you I can not.

A iii.

The complaynt to the dyenge creature
to drede saynge thus.

Adrede where be ye is there no helpe and so/
cour with you to speke for me whan I shall
come to my Iugement.

The answere of drede.

Do certaynly for whan ye were set in pleasance
& delectacyon of the worlde reason put in your
mynde that ye dyde not well / & I drede was with you
at all tymes and in euery place & fayled not to speke
vnto you & to put you in mynde of the shame of this
worlde and drede of dampnacyon & of the peryll that
wolde folowe as well here as elles where reherlyng
vnto you the punysshemētes that our lord ordeyned
for synne saynge vnto you. Se ye not how graciously
our lord hath called you from synne & wretchednes
yf ye wolde vnderstande it / how hath he longe kepte
you in worshyp estate and in prosperyte & coude not
knowe the goodnes of god / how hath he chastysed you
& how ofte by losse of your chyldren / losse of your kyn
and frendes / losse of your goodes and losse of all tho
thynges that ye coude not be pleased with & set you in
the indygnacyon of the grete hyghe & myghty prync
and helpe you out of the daungers & perylles that ye
haue ben in at all tymes / & yet haue ye not loued hym
dred hym & serued hym that in all these perylles hath
preserued & kepte you & hath ben so gracious & good
lorde to you who sholde speke for you. I. nay certaynly

The complaynt of the dyenge creature
to conspeience saynge thus.

A Las conscience is there no helpe with you I haue herde saye longe ago the worlde was to curste but I wolde hope that conscience wolde haue compassyon of my dystresse and moche the moze that I am frendles.

The answere of conscience to the dyenge creature.

I Am sozry to accuse you & excuse you I can not for conscience and dyede haue ben but seldom from you & called vpon you in euery tyme & place of peryll & had you flee the occasyons of synne ye myght haue fled at that tyme and wolde not now ye wolde flee deth & can not we sholde speke for you & dare not & though we wolde it auayleth not ye must sorowfully & mekely suffre þe Jugementes that ye haue deserued.

The complaynt of the dyenge creature to the fyue wyttcs.

O Ye fyue that were ordeyned to be my seruautes & vnder myn obeyssaunce & to haue be rewled at all tymes as I wolde haue you is there no good word that ye may aforde to saye for me & recorde my demerynge to you & repozte of me how I haue rewled and gouerned you þe were take me to kepe rewle & gouerne me thynketh ye sholde saye for me now who myght soo well saye for me as ye fyue ye haue ben with me contynually euer syth that I was bozne nyght & dape and neuer at no tyme from me thynketh of your kyn denesse ye sholde haue compassyon vpon me and saye the best that ye coude saye for me. I haue ben frendly to you and brought you in euery place of pleasaunce and dyspozte now shewe your kydenes agayne to me and speke to fayth and hope for me that they wolde

charytably do my message vnto the moost glozvous
prynce that euer was is oꝛ shall be.

¶ The answere of the fyue wyttes.

A Certaynly we meruayll that ye wolde desyre vs
to speke for you vnderstandynge these woꝛship
full people haue denyed and refused to speke for you
your good aungell reason dꝛede and conscyence/how
sholde we be herde oꝛ what credens wyl be gyuen vn
to vs that haue ben your seruauntes and vnder your
obeysaunce and no thyng at all tymes but as ye haue
cōmaunded vs to do/call to your remembraunce how
ye haue reuled vs fyue/syght/herynge/felynge and
thought ye haue at all tymes brought vs in places of
pleasaunce & dyspozte/& thoughe it were dyspozte &
pleasaunce/foꝛ the tyme it is now soꝛowe wepyng &
waylſge foꝛ your sake that we can not excuse you noꝛ
no thyng saye foꝛ you that myght be to your wel oꝛ to
your ese foꝛ we haue ben pruy & partyners to all that
hath ben mysdone in ony wyle and in euery place and
yours offences in euery thyng is in your defaute foꝛ
and ye had sadly reuled vs and lyke a souerayne ye
sholde haue restrayned in vs euery byce/foꝛ we sholde
haue be ruled by you in euery thynge/& otherwyle than
ye wolde haue vs do we wolde not do/therfoze of neces
sityte your defaultes must be layd vpon you foꝛ we haue
do as seruauntes shold do & obeyed you in euery thynge
& dysobeyed you in no thyng/wherfoze of ryght the
peryll must be yours what credence wyl ye gyue to vs
than/ꝑf we sholde say well of you the people wold say
that we were fals dyspꝑmulours & fauourers of synne.

A-2 -5.

The lamentacyon of the dyenge creature.

As there is no creature that I can complayn
me to but bitterly refuseth to saye any thyng
that myght be to my conforzte.

The cōplaynt of the dyenge creature to fayth & hope.

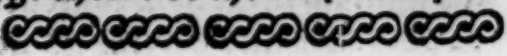
O holy fayth & hope in you is all my trust for how
greuouly & how myscheuouly I euer I offend
ded god you displeased I neuer. I haue alway byleued
as the chyrche of crystendome hath taught me & specy
ally is of the moost holy incarnacyon I was neuer in
thought. I haue byleued in the blessyd and moost glos
ryous trynnyte fader sone & holy goost. I haue byleued
that the seconde persone of the trynnyte descended in to
the bosom of the moost glorpyous and pure chaste meke
virgyn that euer was is or shall be & medled his very
godhede with her pure chaste virgynnyte & maydenhede
and in her bosom was parfytylly very god & man con
ceyued by the grete mystery of the holy goost without
knowlege or company of any erthly man & she a pure
chaste virgyn flowryng in virgynnyte and by herynge
of the holy archaungell Gabryell whiche brought vn
to her the moost gracpyous & good tydynge that euer
came to man kynde. Now holy I fayth take with you
hope & ye twayne of your perfyte charyte be my aduo
cates in the hyghe courte / and refuse me not nor dys
dayne me not for myn horryble and abhominable syn
nes that I haue done / whiche asketh vengeaunce in
this worlde and dampnacyon eternall without the
mercyes of hym whiche is almyghty / What meane

mygth I haue therto. I praye you counseyll me for ye knowe well that my reason neuer dyscorde with the fayth/ & as to you hope I hope all wayes that ye wyll saye for me that I haue alwayes hoped to the mercyes of god almyghty and that I sholde be one of the chyldren of saluacyon and one of tho that sholde be redeemed by the precyous and bytter paynfull passion as other synners haue be and certaynly other plee noz resistance I can not make. But and ye twayne wolde be a meane for me to that moost glouryous and pure chaste virgyn that cholen was by one assent of all the hole glouryous trynyte to do the moost glouryous and worshypfull acte that euer was done for her chastyte her pure virgynyte her mekenesse her vertue and her constaunce was cause that she was cholen by all the hole glouryous trynyte to be doughter mother & spouse to the moost glouryous trynyte & that she sholde bere hym that sholde redeme all mankynde from dampnacyon who may so well be aduocatryse to the fader the sone and the holy goost as she and ye wyll be meane to her sone for me I hope she wyll not refuse me/ for I vnderstande and knowe well that she hath holpe many a synner that hath ryght greuously offended and in the holy psalme that was made bytwene her & her colyn saynt Elizabeth it was sayd that all generacions sholde blysse her. I hope at the begynnyng of the worlde our lord put not me out of his nombze of tho that sholde blysse his moost holy moder & recorde her mercy pyte & grace that she shewed to synners whan they haue none other socour ne helpe. She is moder of orphans/ and she is consolacyon of them that ben dysolate/ she is guyde to all tho that be out of the way

to set them in the ryght waye. I am an orphan I am
dyssolate. I am out of the waye I wote not where to
crye and call after socour and helpe but onely to her
that bare our redemptour who may so well be meane
to the sone as the moder. And ye twayne fayth and
hope wolde be meane to the moder of mercy for me.
Now gracious fayth and hope do your parte and
dysdayne not my request though I desyre you to this
occupacion / for and ye twayne wolde denye to save
for me I thynke I shall fall in dyspayre for on whome
to call after socour I wote not / and to put my selfe in
pries as a pooze naked best vnclothed of vertue and
repleted with byces naked of grace and in myn owne
defaute and to come to the ptesence of the kynge of all
kyngees and vnpouruayed of all thynges that wolde
accoorde with his moost ryall and Imperpall estate I
dare not take it vpon me I sholde be in suche drede &
fere I sholde not con ne dare not speke for my selfe for
I haue prayed my good aungell to speke for me and
he hath denyed it. I haue called vpon Reason Drede
and Conscyens & they haue answered me full heuily
that they be loth to accuse me and excuse me they can
not / & alledgeth many a grete resonable cause why &
I can not save nay to. I haue called vpon my seruaun
tes whiche were take me to reule and gouerne as I
wolde answer for them / and they answered me ryght
sorrowfully & saye yf they sholde saye ony good worde
for me they sholde not saye trouth of me & casteth to
me that peryll that no body wolde gyue credence vns
to them yf they wolde saye well on me but call theym
flaterers fals dyslymulours and flaterers of synne.
Alas alas I haue heuily dyspēded my longe lyfe that

in all this longe tynie haue not purchased me. One
frende to speke for me had our lord of his moost am-
ple grace ordeyned me immediatly after my crysten-
dome to haue dyed forth with I myght saye I had be-
borne in a gracyous houre. But wolde it please your
goodnes to speke for me and vnderstande whether I
shall haue hardynes to make a byll to the blessyd lady
and moost holy byrgyn that euer was and she that
dysdayneth not nor denyeth not synard syners whan
they call after grace. Notwithstandynge her chastyte
and her pure birgynyte excelleth all other virgyns.
Now good go your waye & lette me wete how I shall
spede for all this tyme I lyue in suche drede & fere that
me were better dye anone than lyue ony lenger in the
drede that I am in. And also I haue so grete drede &
fere of the ryghtwylnes of almyghty god that I am
almost deed for fere. For reason drede & consyence
sayd to me full shortly that the hyghe Iuge wolde not
be percyall nor he wolde not be corrupte with good but
he wyll mynyster to me Iustyce certaynly but and he
attemneth to mynyster to me Iustyce without fauour.
I wyll appele to his mercyes certaynly for other reme-
dy is ther none par de. Orygene our blessyd lady helpe
Thyofull & syr Emery how sholde they haue done ne
the moder of mercy had ben & many another synner
that her grace hath holpe. She is quene of heuen lady
of the worlde and emperesse of hell and saynge to her
sone cryst Jhesu hath dyed & suffred so tourmentous
a deth & in her owne syght to her grete socour and mo-
therly compassyon I hope she wolde be loth that theke
precyous passyon sholde be losse in ony creature that
her blessyd sone suffred so pacyently.

The answere of fayth & hope to þe dyenge creature.

Hue ye none acqweyntaunce wyth our brother
Charyte we meruayle that ye haue not spoken
of hym in all this tyme/for and ye were Joyned with
vs twayne your message sholde be the more accepta-
bly herde manyfolde. 

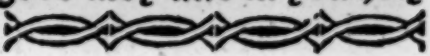
The lamentable complaynt of the dyenge
creature to fayth hope and charyte:

Certaynly I haue but lytell deled with hym. I
was neuer conuersaunt with hym & that me re-
penteth now/for I fele by you twayne that he may do
moche in the hygh courte. I haue moze deled with ven-
geaunce than I haue with charyte/for I wolde haue
ben auenged vpon euery man by my wyll whan the
people had slayne my chyldren my kyn my frendes &
robbed & spoyled my selfe certaynly I wolde haue ben
a wroke ryght fayne and I had had power to my wyll
but though my power were lytell certaynly I haue ha-
ted them and wyllled them to haue ben done to as they
haue done to me/ and wel I wote that is not the ordre
of charyte. But now I hertely crye god mercy our bles-
sed lady & you holy charyte of the that myn enemyes
here afore god oure blessed lady & you thre. I forgyue
them all that they haue done agaynst me/ & wyl not be
auenged thought I myght: And I pray you holy cha-
ryte thoughe it were longe or I were acqweynted with
you be not the lother to doo for me I soze repente me
that I haue thus vnrelonably & vndwyttynghely absens-
ted me frome you & hertely I crye you mercy/ & praye

Creta

B.i.

you of your charypte to put out of your mynde my p^{re}s
sumptuous foly for certaynly I shall neuer do so mo^{re}
re agayne but in euery thyng that I haue to do I shal
desyre your fauoure socour and your counseyll and I
b^uttery denyle & desyre vengeaunce and neuer to dele
with hym no moze how someuer I be done to but take
it in pacyence and thynke as me ought of ryght that
wozlethan I haue ben done to I haue deserued to be
done to/ but that is not the wo^lde/ for hym haue I ser
ued and pleased and dyspleased almyghty god that is
maker of al thyng and his holy begoten sone that cons
ceyued was of the holy goost and bozne was of a pure
chaste byrgyn and dyed for our redempcyon whan I
haue greuously offended and broken his commaunde
mentes in all thyng knowyng that I dyde not well
wherfore my peryll is the moze. No^r I haue not called
after the blessed holy goost graces mercy socour & her
helpe whan I haue ben in places of peryll of deedly
synne. No^r I haue not called vpon h^e moost holy pure
chaste and moost excellent byrgyn and I haue besou
ght her of grace and she tourned her bysage frome me
not for lacke of fayth but for me thoughe h^e her moost
excellent charypte and chastyte muste of very ryght ab
horre my synnes & all thyng that I pleased the wo^lde
de with I knowe well that I dyspleased hym that o^r
deyned me with his p^{re}cious passyon. And this I wo
te well deserueth a grete punysshemente than I haue
it suffred and there as me lacked suffryaunce and bob
denes to come in the p^{re}sence of theym that I haue so
greuously offended/ w^{ill} it please your goodnes say
the Hope and Charyte charytably to goo and st^{er}e
and be meane for me to the mother of mercy and p^{re}te

that she wolde go for me to the glorious trynpte and
take you thre with her / for well I wote the glorious
trynpte wyll no thyng denye that she desyreth they
vnderstande her perfyte charyte suche that euery crea-
ture that calleth after grace she hath pyte vpon theym
haue they neuer so greuously offended I sholde fall in
dyspayre & I had not perfyte trust in her grace mercy
& pyte. And so I haue grete cause for to haue brought
my Holy soule in to grete bondage and in suche aduers-
syte withoute remedy that it passeth my power to ease
hym or helpe hym nor the grete specyall truste that I
haue in that moost blyssed good lady and in you holy
Fayth Hope and Charyte. 

How the sorowfull soule complayneth
hym to the dyenge creature saynge thus.

Now nyghe haste thou done with thy mayster
the worlde / how nyghe be ye twayne departed
vnderstandest thou not how vn sure he is / and at thy
moost nede wyll fayle the / haste thou not syth afore
this tyme in the tymes of thy grete aduersytees and
troubles / what hath he eased or profyted the. Certayn-
lye but lytell or nought / for and he haue flatered or
dyslymuled with the one daye or one houre he hathe
lowred and grutchted with the more than an hole yere
therfore. Haste thou not vnderstande hym afore in all
this tyme / but hanged vpon hym alwayes as longe
as thou myghtest / and yet more lenger woldest thou
yf that thou myghtest / but now the season and tyme is
come that he wyll departe and go frome the / and what

Crea

A.ii.

dystresse that euer thou arte in lytell wyl he fauour so
cour or helpe the / suche as thou thynkest be thy fren
des wyl shewe the a fayned fououre tyll they knowe
the certayne of thy ryches / and yf thou haue good they
wyl cheryshe and fauour the for the season / and com
playne and wayle thy deth. And yet they wolde full
fayne thou were ago & be ryght gladde with thy deth
and whan tyme thyne eye be closed / thy herynge ago
thy speche withdrauen & may not speke / than shalte
thou se what thy mayster the worlde wyl doo for the /
seke thy cofers he wyl & euerie corner by the waye of
lykelyhode that ony good is in / and lytell wyl they des
parte with to the than / & lytell compassyon wyl they
haue vpon thy pooze soule / and they fynde lytell or
nought in thy cofers what wyl they saye / thou thou
than they wyl saye thou were a sole a waster thou cou
dest not kepe / thou spendest moze than than haddest
thus wyl they saye by the / & though they fynde moche
thou shalte haue but lytell therof & fare but lytell the
better / and yf they fynde but lytell they wyl grudge
with the & saye the neuer a good worde / thynke thereon
by tymes & be thyne owne frende / for & thou can not
loue thy selfe who wyl loue the / canst thou loue ony
creature better than thy selfe / & yf thou do soo in fayth
thou arte not wyle / remembre what I saye now / for
thou shalte fynde this true euerie worde / and thoughe
I speke thus greuously & straytly vnto the meruayll
not for it. I am that shall abyde suffre and endure the
paynes for thy defences. Alas that euer I was com
pled with the / & so haue I cause to saye / for I shall be
punysshed without fauour for thy dedes / how hastely
how sone I can not saye. ¶ How vnaupledly and how

hundredly thou purueyest for me I wote neuer how
 sholde any other creature haue compassyon vpon me
 whan thou haste not that syght that thou were fyrste
 fourmed a creature I haue alwayes be with the and
 neuer frome the and in the aage of thyne Innocencye
 was kepte full vertucously to my grete comforte. And
 in thy myddle age was kepte full bycrouslly and syn-
 fully to my grete sorowe / and in thyne olde age lytell
 or noughte remembred thy wretched lyuynge. Alas
 Alas that euer thou & I were coupled togyder
 for the season hasteth faste that I must goo to paynes
 for thy myfereble and endure payne whether it be eter-
 nall or for a longe season I wote not what remedy thy
 wo:ldely frendes wyll fynde to ease me. I am in grete
 dzeade I trowe they wyll haue but lytell compassyon on
 me that am thy pooze soule / but gyue theyr attendaun-
 ce for to bery the ryche and wo:shypfully and make
 thy houses clenly and to make thy purse emptye and
 lytel compassyon or remembraunce wyl they haue vps
 on the and me certaynly but lette me brenne eternally
 ly but yf the mercyes of hym that is almyghty by the
 meanes of his moost holy mother that pure chaste maye
 den that helpeth euery synner that calleth after grace
 whan there is none other remedy. Now farwell body
 thou shalte to erth and ly and rotte and wormes shall
 ete the and I shall to paynes longe or elles eternally
 mercy blessed lady that bare cryste Ihesu our redemp-
 tour for in none other helpe I assure me.

The lamentable lamentacyon of the
 dyenge body to the soule.
 Crea.

B.iii.

A Lasely soule the tourmentes and the paynes
of myne offences shall ye suffre I am soo sozpy
there can no tunge tell the sorow that I endure that
haue brought you in suche bondage peryll daunger &
aduersyte without remedy nor the hyghe and myghty
mercyes of almyghty god whose mercyes can not be
had but by the meanes of his blessed holy mother and
yf she that is soo chaste so pure and soo holy wolde ab-
homyn the abhomynacyon of our synnes what shal I
do. I haue desyred fayth hope & charyte to be my ad-
uocates to her that bare oure lord Ihesu cryste. And
whan I am answered agayne suche answere as I ha-
ue I shall lette you wete. ¶


How the dyenge creature complayned hym to.
fayth hope and charyte saynge thus:

O ye holy fayth hope & charyte where haue ye ben
so longe I haue lyued in grete drede how haue
ye spedde haue ye ben with the quene of heuen lady of
the worlde and emperesse of hell that moost glourious
pure and chaste byrgyn that bare the sone of god that
sholde redeme all mankynde / how wyll her chastyte
her pure byrgynyte receyue me that am a synner and
suffre me to come to her ptesence and putte a supplyca-
cyon to her moost glourious hygh and excellent prynce
that I haue so greuouly offended her blessyd sone and
her / wyll she not abhorre ne dysdayne to looke on me
that am of all synners the moost horryble and abhomy-
nable / and haue soo done that I can not without her
moost haboundaunt grace fynde a meane how to ma-
ke a syght / but I haue herde saye of olde antyquyte


that she is soo mercyable and so gracypous to synners
 whan they call after grace and haue holpen soo many
 synners that of ryght must haue perysshed ne her gra-
 ce had be. But what comferte ye haue of her moost ha-
 boundaunt grace I praye you lette me wete / for cer-
 taynly I lyue in grete dyspayre / for here hath be with
 me sythen that ye wente my soule & complayned that
 he muste peryshe eternally in my defaute and cryeth
 and wayleth the tyme that euer he was couple d with
 suche an vngracypous body that soo hath reuolued hym /
 & I can not gyue hym no comferte whithout you thze.

The answere of fayth hope and charyte
 to the dyenge creature.

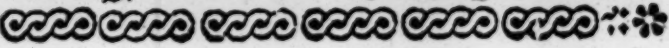
Memeth fayth hope & charyte haue done
 your message and fynde that prynces full
 gracypously dysposed and fayth that she re-
 membzeth well how the glozypous trynnyte
 chose of one assente to be medypatryx and
 meane bytwene god and man and that her grete wo-
 thyppe & Joye was caused for oure redempcyon whi-
 che she can not putte in oblyuon / and also the grete
 sorowes not one but many that she had atte her sonys
 passyon and sawe her blessed and beste beloued chylde
 dye soo tourmentously for the redempcyon of synners
 and he gylteles hym selfe in euery thyng but of his
 grete and moost ample grace mercy and charyte that
 he shewed vnto all synners and soo prercypous so glozyp-
 ous and soo tender was neuer man as he was for he
 was the veray pure / and godhede medled with her
 pure chaste byrgynnyte and maydenhode and in her

precyous body made his holy habytacyon nyne mone
 thes and in her soule eternally. And whan she vnder-
 stode the prophery of her grete mekenes desyred that
 she myghte be one of those and symplest seruaunt to
 her that sholde bere the sone of god & hym that sholde
 redeme all mankynde and her grete mekenes thought
 her selfe not worthy to that moost holy occupacyon:
 And therfore be of good chere for we sayth hope and
 charyte wyl bynge you there and not leue you tyll ye
 be answered and syth ye haue put your speyal trust in
 vs to be your aduocates and layde aperte all temporal
 and wordely truste we thre wyl not fayle you / & ther-
 fore putte your soule in comferte / and arme you with
 the armure of a sure and a hole confessyon with a sor-
 rowfull contricyon purposynge to doo very satisfac-
 cyon and out of doubte / we hope ye shall spede ryght
 well yf it be in your herte as ye speke with your mouth
 and elles trust not to our frendshyp in no wyse but go
 and labour your supplicacyon as effectually as ye can
 deuyle and be out of all dyspayre for we sayth hope &
 charyte wyl not leue you for the truste that ye haue al-
 wayes had in vs. 

¶ How the dyenge creature calleth
 after the soule agayne.

 Here be ye dere soule that was with me but las-
 te complaynyng that ye muste to payne for a
 longe whyle or elles teterially and in my des-
 faute and withoute remedy I haue ben in suche drede
 sorowe & fere for you that no thyng coude cōferte me

tyll fayth and Hope came to me and asked me yf that
I were not acqueynted with Charpte. And I haue an
swered them semely that I was neuer acqueynted ne
conuerlaunt with hym & that me repenteth sore now
fayth & hope haue brought me with hym and I haue
humbly and lowly submytted me to hym and lowly
cryed hym mercy of my presumptuous foly promys
synge that I wyll neuer effende hym more denyenge
all suche as be his enemyes and as he loueth not venge
aunce/hatered/and cruelte and promysed hym fayth
fully that I wyll neuer dele with them more & I hope
he hath pardoned me / and hath be in the company of
fayth & Hope to the moder of mercy for me & brought
me a ryght gracyous answere agayne. That she can
not put in oblyuon the grete Joye worshyp and com
forte that she had of h^r sone of god for the redempcyon
of vs synners/ nor the maydenly & moderly compas
syons that she suffred for hym in h^r tymes of his moost
precyous paynefull and bytter passyon & that I shall
haue herdynes to come to the presence of that moost
royall and emperypall prynces & put a supplicacyon to
her/and therfore be of good chere and suffre your pay
nes pacyently for thoughe it be longe I hope it shall
not be eternally and good dere soule whyle ye and I
be togyder o^r h^r we departe putuey in youre wysdome
some remedy what can be do to your ease & I wyll be
ryghte agreable therto/ for whan we twayne ones be
deuyded and departed fewe o^r none wolde haue com
passyon on your payne. Se ye not how the worlde low
reth vpon vs now euery daye and is redy to departe
frome vs euery daye for lytel thyng o^r nought & lesse
wolde they doo for vs and we twayne were departed.

Therefore dere soule the remedies that may be founde
thorughe your wysdome I praye you fynde them and
I shall be ryght fayne to execute theym / for I am at
this houre as sovy as is possyble ony wretche to be that
I haue brought you in the peryll of daunger that ye
be in & as fayne wolde be to doo that sholde ease you &
gladder than euer I was to do ony thyng that hath
hurte you. 

How the dyenge creature putteth his supply
cacyon to the moder of mercy Mary replete with
grace prynces of reuth / mercy & pyte to whome
all synners resoꝛteth whan they be socourles.

Mekely bescecheth and sorowfully complayneth
your dzedfull supplyaunt than al my longe lyf
vnto my eldest age haue lyued and not obeyed þ com-
maundementes of almyghty god in noo thyng but
mysused my lyfe in all the seuen deedly synnes / and
synfully and simply haue occupied my fyue wyttes
and sette asyde all vertues and vsed and occupied all
vyces and serued the deuyll the worlde and the fleshe
haupnge very knowlege bothe of good and euyl and
knewe well that y pleased theym despyfed dyspleased
almyghty god. I spared not to dysplease god but I
dzeded to dysplease theym and now hath a sergeaunt of
armes be with me and layde vpon me the mace of his
offyce cruelly & hath coniaunded me to make me redy
euery houre for I shal not wete whan I shal be called
to my Iugement þ certaynte of deth he hath brought
me in to the greuous infyrmyte that none erthly mes-
dycynne can cure me myn enemyes be so grete in multy

tude & haue ouercome me & all my defautes brought
with them/ and I wote well they wyll accuse me my
worldly frendes hath for sake me I haue cryed & cal
led after them to answere for me and they haue answ
red me ryght straytly & unfrendly that they neyther
dare ne can ne wyll not answere for me nor excuse me
And shortly they be departed away from my good an
gell fyrste reasoun drede and conscyence and my fyue
wyttes hasteth them faste from me warde and leueth
me destytute and all one/ and where to haue socour ne
helpe I wote not but as it fortuneth me in good tyme
may I saye I mette me with Fayth Hope & Charyte
and they haue promysed me y they wyll speke to your
moost excellent benygne grace and mercy for me and
so I truste they haue for certayne of your moost pure
chaste byrgynyte & vnwemmed maydenhode I was
neuer in thought. And I haue hoped & trusted to your
mercyes allwaye I haue herde saye that ye be mother
of orphans and I wys I am a very orphan fatherles
and motherles / ye be dysolat comforte and socour to
all tho that be destytute dysolate and socourles I wys
lady that am I for I haue neyther socoure helpe nor
conforte of no creature but onely the trust that I haue
in your benygne grace ye be guyde vnto them that be
out of the waye and seke the meanes for to come in to
the ryght waye. A blessed lady I haue be so longe out
of the waye that I fere and drede for too call to you
for grace / but as Fayth Hope and Charyte haue put
me in comforte how loth ye be to see your blessed sones
precypous and bytter passyon losse in my creature and
they haue gyuen me hardynes for to call vpon your
moost noble and benygne grace. And soo good blessed

faultes and offences to you I come as a solyciter and
a besecher for this leke creature whiche with humble
and sorowfull and a contryte herte sueth contynually
for your grace and pardon that it myght lyke you to in
cline you of your bnyte pyte to his requestes and com
playntes and graciously to consyder his nedes and cau
ses he is soze abalshed and dyscomfytet in hym selfe &
as who sayth vtterly confounded consyderynge his
greuous and depe synnes by the whiche he hath prouo
ked your wrath and indygnacyon by the whiche also
he is soze encombred and standeth in grete daunger of
his enemy and namely he fereth hym of your dreadfull
Iugement for well he woteth yf ye do hym Iustyce he
is but losse for euer / yet for all this he dyspayreth not
of your mercy for he is in good oppynyon and trusteth
to reioyse your pardone and to be reconstyle to grace
wherupon he sueth contynually vnto you as he maye
and dare / for he knoweth hym selfe so depely charged
in synne & soo ferre elonged for synne grace by synne &
he thynketh hym selfe vnworthy to appoche to offere
his owne prayer / therfore he sueth by meanes and spe
cyally by me to whome he calleth inportunely with py
teous & waylynge voyce & seketh not but contynueth
in sobbynge & wepynge soo lamentably that my herte
erneth to here / and certes I can not me no lenger con
teyne but to instant his prayers and to put me in your
grace for hym for he calleth me the mother of mercey
for encheson that I bare you with be the very fountay
nes and welles of mercy and haue it of vnseuerall pros
pyete to be mercyable to all synners / & for this he chas
sengeth me in maner as though I sholde owe of dute
to enterparte my labours and prayers in this behalfe

Crea.

C.1.

with hym and for hym / and to sue for the hasty speede
of his reconcyllacyon and that he letteth not to put me
in mynde that I was ordeyned of god to be meane by
twene hym and man / & certes I allowe wel his mynde
therin / for true it is that I ought soo to be that lyke
wyse that ye my dere lord and sone descended frome
heuen to erth by me and be came pertynner of mannes
nature by me. Soo all synners that be not in estate of
grace sholde be reconcyled and restored to grace by me
and be made pertynners of your Joye by me. ¶ This is
well sygnifyed in the fygure of aarons rode whiche
bare a floure myraculously as scripture wytnelleth.
¶ The whiche rode sygnifyeth me lyke as the floure be
tokeneth you / for as a rode groweth dyrectly bpwards
de and is the streyght meane bytwene y rode and the
floure / and he that wyll clyne togyder the floure must
ascende by the rode or elles bowe the rode & cause the
floure to stoupe / so he that wyll to ryse frome synne
must ryse by me / and he that wyll acclyne your grace
and reioyse your pardon must bowe me by prayer that
I may cause you to stoupe that is to saye too inclyne
to here prayer and requestes and to let dyscende your
bemes of grace to theym. ¶ No thus my dere sone and
lord it is open and euydent that I am ordeyned to res
concyll man and that / it is in maner my dewte and
offyce so to doo / wherfore syth this seke creature thus
continually and vnfatygably cryeth to me with py
teous and doulfull complaynt and requyreth me soo
straytly that I can not leas to put me in endure for
hym and enterparte my labours with hym for hym /
and certes it is not onely for his infortune luyte and
prayer but also for other consyderacyons resonable &

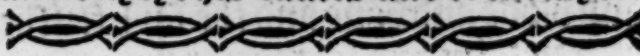
charytable that moueth me to tender and instant his
causes / one is that he is alyed to me ryght nye by spys
rytuall cognacyon for bothe we haue one fader that is
god whiche is your fader by creacyon and one moder
the chirche whiche is our moder by regeneracion thus
is he my broder and I his syster and now my lord me
semeth ryght vnlyttynge me beyng a quene to se my
brother a prysoner I at lyberte and he in thraldome I
in blysse and he in tourment / wherfore I am constray
ned as who sayth by nature to sue for his delyuerynge
and reconсылynge & this is one of the consyderacyons
that resonably moueth me to sue for his pardon.

¶ The seconde consyderacyon.

Another is that syth it lyked you of your grete
bounte and inestymable charyte for y reconсыл
lynge of man to take of me your handmayden flesshe
and blode and bone and the sayd flesshe and bloode to
offre in sacrefyce for redempcyon of me and this & all
other whome it hath and shall lyke you to call to your
sayth me semeth I ought not / for as moche as in me
lyeth to see that thynge myscarpe whiche you haue soo
preciously redeemed & bought as derely as ye bought
me and with the same flesshe and blode that ye toke of
me your humble creature and handmayden.

¶ The thyrde conderacyon.

Another is this I and euery your other creatur
res before youre partye bowed to sue meanes
to honour to worshyppe to glozpfye you in that we
Crea C.ii.

can or may but so it is that in Justifyenge of this synner grete honour and glozy shal be to you and to your sayntes for your scripture sayth . *Gaudiū est angelis dei super vno peccatore penitenciam agentī* . That is to saye Joye and gladnes is to your aungelles the conuersyon of one synner contryte & penytent and in another place your scripture sayth . *Magis gaudium est super peccatore penitenciam agentī quāui super nona ginta nomen iustis* . That is to saye and to fygnifye that more Joye and honour is to god in reconsplynge a synner that is in full and assured purpose to perseuer in grace than in grete multytude of other ryghtwys that neuer offended . ¶ Wherfore my lord as I am bounde to honour and glozifye you so am I bounde in maner to make instaūce for reconsplynge of this your creature in the whiche thyng ye shal be gretely honoured and glozifyed & these be the thynges that moueth me to instaūce and solycyt his causes and to submytte me for hym. 

¶ The fourth consyderacyon.

E Othermore I se in hym grete abylyte and lykelyhode to se that creature that may serue you honour and glozifye you for he is entyerly dyspleased with hym selfe that he hath soo greuously synned and offended your grace and he is ryght heuy and contryte therfore and he remembzeth hym many sythes of his olde synnes not as delytynge ne hauynge pleasure in theym but to his shame and grete remors and he hath theym in persyte hatred in so moche that he wolde not offende agayne in the leest of theym for all the worlde

he hath fastened his entente and purpose to be here
after all of other demeanynge through your helpe and
grace and he wyl gladly do penaunce for that he hath
trespassed and he lowly submytteth hym selfe to the
correccyon of youre chyrche and wylfully assenteth to
paye the fynauce and suffre the penaunce atttayed by
your chyrche and to do satysfaccion as is for his freylte
possyble. And where as he sayth hym selfe not of abys
lyte ne power to do satysfaccyon as hym oweth in that
behalse he putteth hym selfe holy in your grace and res
mytteth hym to your grete mercy and to the meryte of
your passyon whiche counteruayleth and preuayleth
all the penaunce and satysfaccyon that myght be poss
syble for to be done by all the worlde from Adam tyll
to the laste creature that shall be bozne. ¶ And he pys
teously cryeth to me and besecheth me to enterpose my
merytes betwene your Iugement and hym & to offre
in sacryfyce for hym the sobbynge and syghynges the
sorowfull and lamentable terys that I wepte for you
in your tender age and chyldehode whan Symeon pro
phced to me your passyon and whan I had lost you
in Iherusalem and the sorowes that I suffred for you
in tyme of your paynefull and greuous passyon whan
theswerde of sorowe perysshed my herte. And certes
I am ryght wyl content and gladde so to do. And I
beseeche you soo to accepte my merytes for his / as he
goodly desyreth and to set my sorowes & teres of pyte
in place of his penaunce and contrycyon. ¶ Forther
more it myght lyke you to consyder the grete labour &
besynes of Iayth Hope and Charyte and namely for
charyte whiche sueth for hym continually and neuer
is ydell but besy to labour for hym and she cleueth and

Crea.

C.iii.

calleth for me for hym incessauntly to se the expectyon
of his causes / and she vndertaketh for his aberynge &
well ye wote that her desyre and prayer maye not be
boyde ne frustratte but she must be graciously herde
in all her goodly requestes and desyres. She hath als
so receyued fayth and hope on her partye for this seke
creature and hath professed to kepe your fayth in uoy-
lably and hope hath put hym in ful assuraunce of your
mercy / for thoughe it soo be that he se not in hym selfe
wherof he may truste to reioyse your pardon / yet she
sheweth hym that in you is soo greate promptues of
mercy and contynuall costome that you be wonte and
bled alwaye to forgyue and haue of naturall properte
for to be mercyable to all synners that it maketh hym
bolde to fasten the anker of his hope in you & trusteth
synally to make a vyage in the porte of your mercy.

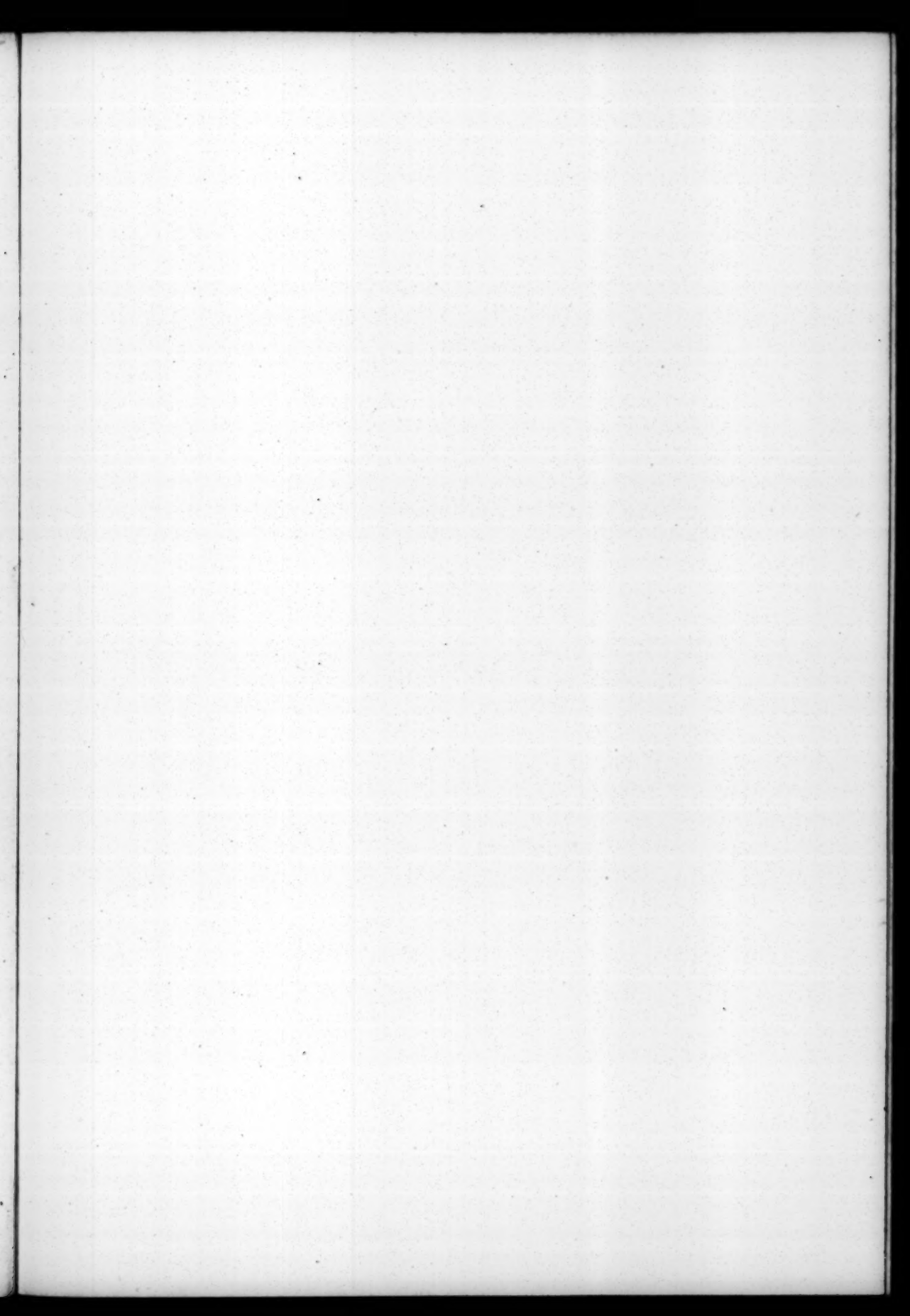
The conclusyon of our ladyes supplicacyon.

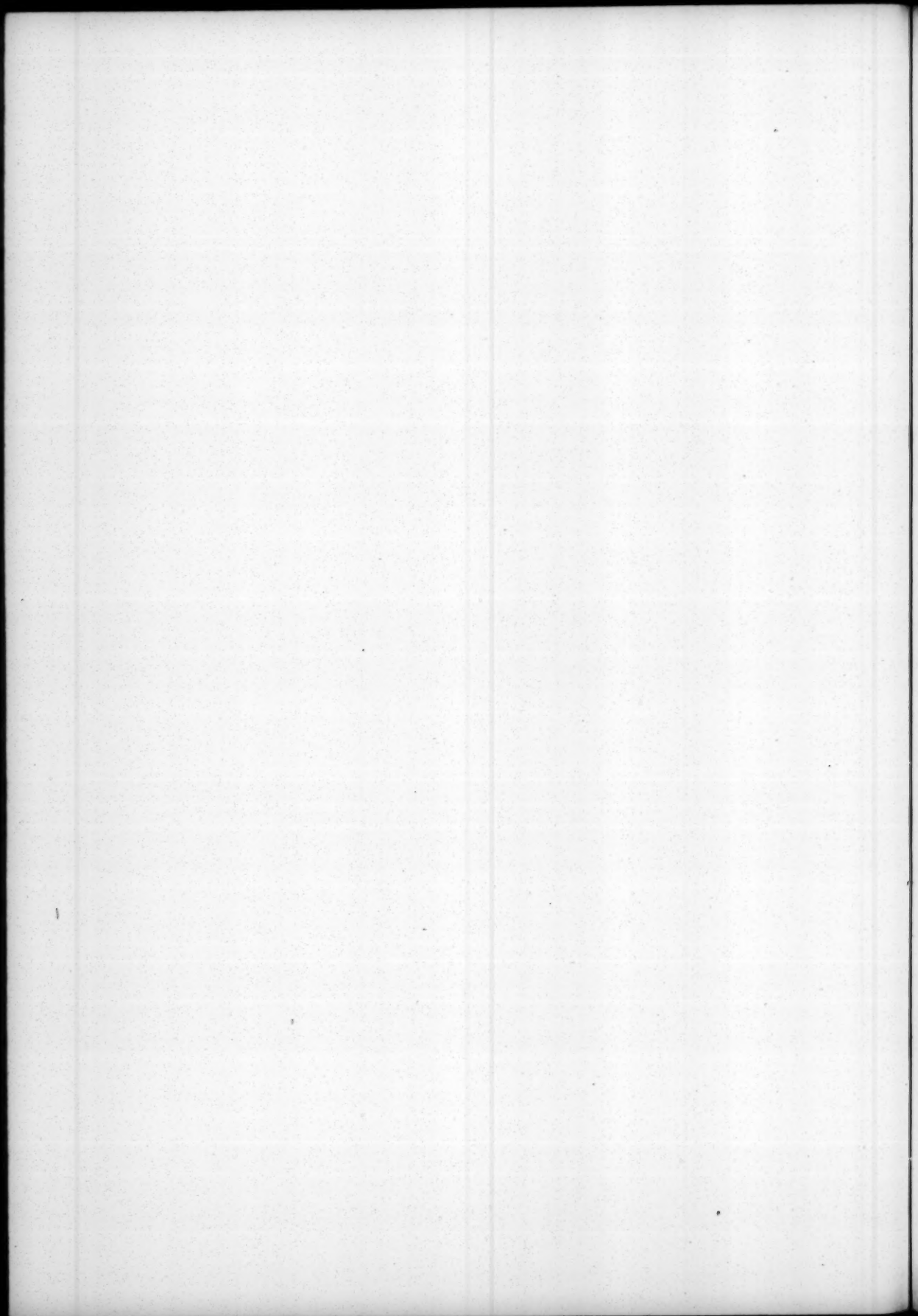
Now my lord syth all the good abylytes & dys-
posicions vnto grace be in this creature by your
suffraunce / there is no moze to doo but that ye let des-
cende your grace to the vessell so dysposed and that you
vouchesaufe to suffre hym reioyse your pardon and re-
consyle hym to your chirche and make hym a membre
therof the soner and spedlyer for this my prayer and re-
quest. If you beseeche my moost dere lord and sone who
me it hathe lyked you alwaye to here graciously and
neuer suffre to departe boteles of petycyon for whiche
be to you and to your moost honourably and brad fa-
ther with the holy goost your egall pere euerlastynge
Joye honour and glory. Amen.

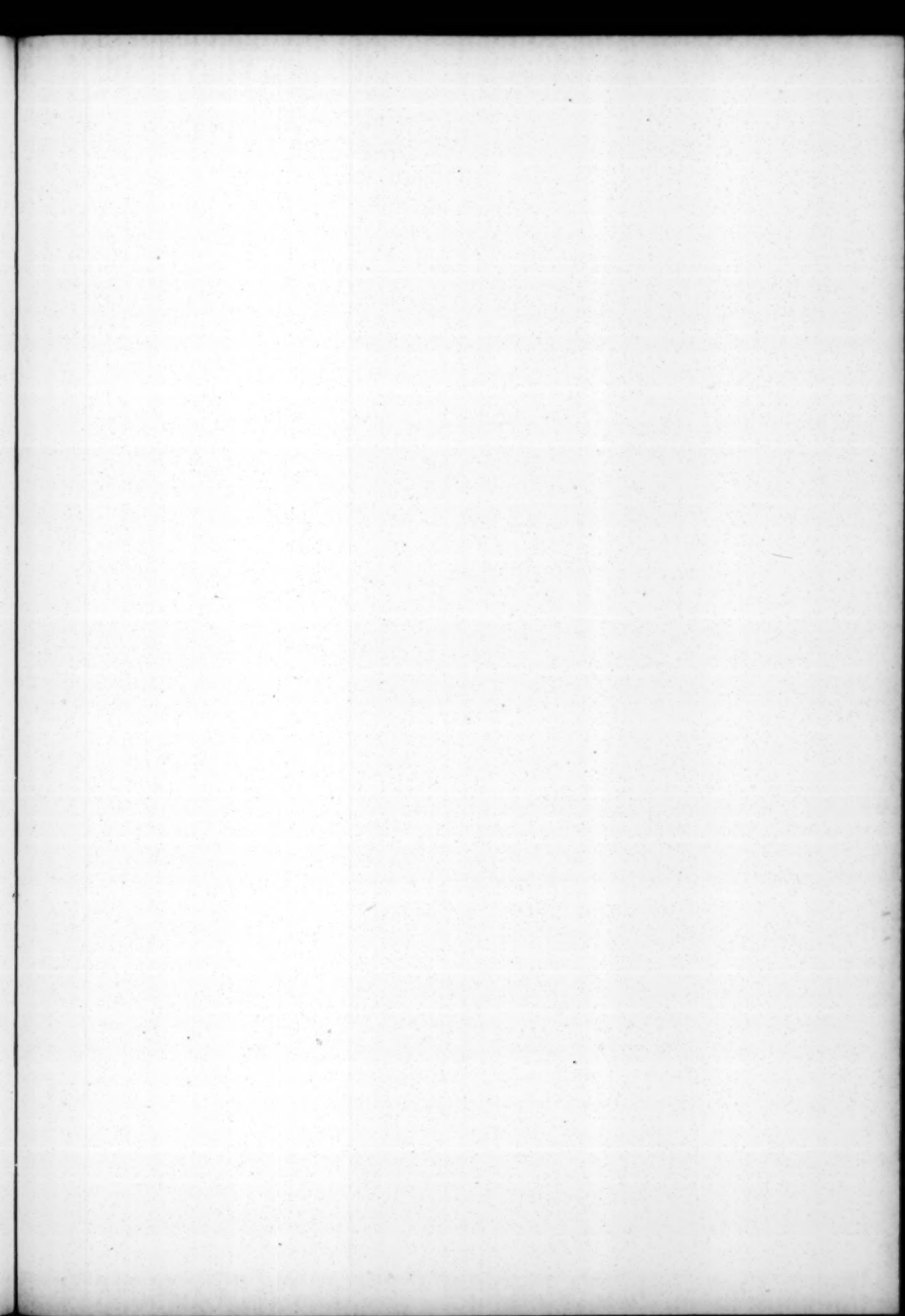
Here endeth a lytell treatyse of the dyenge creature
 Enprynted at London in fletestrete at the sygne of þ
 sonne by Wynkyn de Worde.
 Anno dñi. M. CCCC. vii.

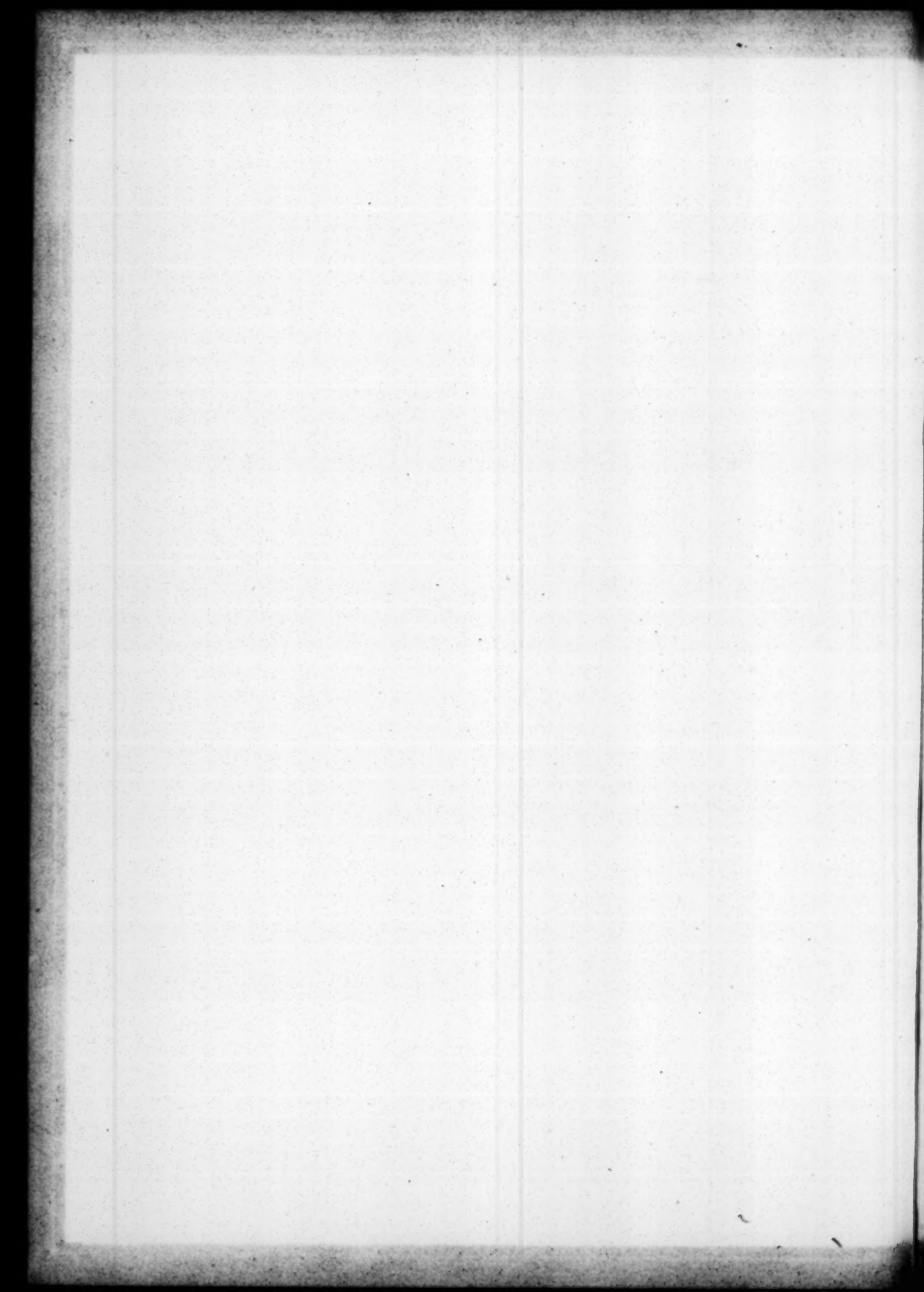












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